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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1373



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INTERNATIONAL

LENINIST IDEAS ON LEFTWING 'INFANTILISM' RECALLED

Moscow ZHURNALIST in Russian No 9, Sep 82 pp 32-34

[Article by Vladimir Desyaterik: "On the 'Infantile Disorder' and 'Infantilism' (on one of the methods of Leninist publicism)"]

[Excerpts] In the titles of two of Lenin's works: "Leftwing Communism: An Infantile Disorder" and "On 'Leftwing' Infantilism and Petty Bourgeoisism," we encounter characteristics that are similar in meaning and, as a matter of fact, are the same phenomena. The concepts infantile disorder and infantilism are perceived as being of the same order--synonomous. In resorting to a comparison that contains an unconcealed ironie nuance, V. I. Lenin seems to be emphasizing the immaturity, rash judgments and conclusions of people with whom he was obliged to polemicize. In just one work, "On 'Leftwing' Infantilism...", this approach is used several times. "/The purely infantile manner/ (hereafter slantlines indicate the author's emphasis--Ed.) of using amusing explanations to cover up failure by making it sound 'scientific'..." notes V. I. Lenin at the very beginning of the article. In citing theses of "leftwing communists," he instantly evaluates: "The statement of the problem here is even more /infantile inaccurate/ in spite of the whole pretense of a scientific stance." And further on, he directly refers to the "infantile helplessness of the formulation." This is followed closely by the Leninist question: "...Perhaps the phrases of the 'leftists' concerning war /are simply infantile fervour/...?" Several pages later he again turns to a similar characterization: "The trouble with our 'leftists' is that with this /naive, infantile combination of words/... they exhibit a complete misunderstanding of the crux of the matter or of the crux of the 'current' moment." And, finally, regarding the "leftists'" negative position with respect to Soviet power's use of bourgeois specialists, V. I. Lenin warns against ".../setting an infantile goal/ of 'teaching' socialism to bourgeois intellectuals..." He continues: "...If we communists /are not of an infantile age and not of an infantile understanding/, we must learn from them, and there is something to be learned..." We can add here that in the report to the 8th RKP(b) [Russian Communist Party (Bolshevik)] Congress of 18 March 1919, V. I. Lenin confirmed this thought with the same certainty: "Framing the question in such a way as to suggest that we construct communism using only pure communists and not bourgeois specialists is an /infantile thought/." Later V. I. Lenin resorts to the same comparison to explain why Soviet power considered it feasible to pay bourgeois

specialists more than it did the workers. "/It would be infantile/ to be afraid of this sacrifice..." states V. I. Lenin.

* * *

In the keenest ideological struggle in the modern world, one often encounters those far from young people, who, in the service of the moneybags, deliberately disguise themselves in clothes of green gymnasts and accordingly loudly attempt to convince everyone without exception that they are the true spokesmen of the thoughts and aspirations of the young generation. Remnants of Trotskyist stooges and whole swarms of different advocates, theoreticians, founders of their own "schools" and "teachings," whose philosophizings, in spite of their outwardly superrevolutionary tinge, are generously paid for by the bourgeoisie, are attempting to reach youth on such a Trojan horse. These bourgeoisie are well aware that these philosophizings pose no real danger to the enterprise system, and that masses of young people, attracted by this noisy demagogic stream, are indeed diverted from understanding the objective laws of social development and occupy a place far from the true barricades of the class struggle to endorse the most just ideals of mankind.

Just in the last decade more than once the world was a witness to how in different countries a considerable number of the young people have fallen prey to dangerous manipulators of social consciousness, who have cleverly learned to mimic all kinds of "infantile disorders" and toy with them.

It is for this reason that our leader's warning against any sort of "infantilism" is so apropos today.

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NATIONAL

SCHOLAR'S COMMENTS TO SOVIET NEWSPAPER CONTRASTED WITH HER PUBLISHED WORK

Ashkhabad TURKMENSKAYA ISKRA in Russian 4 Nov 82 p 3

[Article by O. Redzhepova, candidate of philosophical sciences: "Through the Prism of Hatred"]

[Text] A great holiday of the Soviet people -- the 60th anniversary of the USSR -- is approaching. In the CPSU Central Committee decree "On the 60th Anniversary of the Formation of the Union of Soviet Socialist Republics", it says: "The Soviet Union appears before all the world as a friendly family of equal republics jointly building communism".

Along with us, our friends and all the planet's progressive humanity are marking the jubilee of the multinational Soviet state. Even our foes are preparing for it. As always on the eve of important events in the life of the Soviet people, they are intensifying their activity. The "works" of false specialists on the USSR are appearing one after the other from the horn of plenty. The main thesis of these writings is the statement, which contradicts objective reality, about the "insolubility of the national question in the USSR". Their authors are arming themselves with every possible fantasy, insinuation and falsification. For example, during February, i.e., during the same month when the CPSU Central Committee decree on the 60th anniversary of the formation of the USSR was published, the American magazine NEWSWEEK devoted a complete page to publicizing Helene Carrere d'Encausse's book "Zakat Imperii" [Decline of an Empire] which has an intriguing subtitle that can be translated approximately as follows "The Soviet Socialist Republics in Ferment". NEWSWEEK described the author, a professor in the institute of political sciences and the University of Paris, as "one of the world's authorities on Soviet Central Asia", as "one of the most informed and penetrating observers of the Soviet world", etc., etc.

But now, a small digression. Let us recall that Madame d'Encausse participated in an international UNESCO conference, which took place in Ashkhabad exactly 10 years ago, during September-October 1972. At the time, she said in an interview with a VECHERNIY ASHKHABAD newspaper correspondent: "Turkmenia is a wonderful discovery for me. I am delighted with everything that I have seen here.

"I especially like two things.

"First: the firmness of good traditions, the stability of centuries-old noble customs which are displayed not only outwardly (in clothing and in way of living), but which also have strong roots in the spirit of each of the republic's inhabitants (a sense of dignity, a genuine and sincere respect for the elderly, for the "village elders" as they say here, hospitality, well-wishing, etc.)

"Second: The modern and rather high -- in my opinion -- culture of all the people.

"The fusion of the old and the new, the unity of the beautiful past and the new civilization -- this is what, in my opinion, distinguishes modern Turkmen culture. I would like to transfer it to Europe, and I am confident that the Europeans would adopt a great deal from the Turkmens (and from the other peoples of Central Asia)."

Six years after this interview, d'Encausse's book appeared in Paris and it would seem that it would have been expected that she would share similar impressions with Western readers. Not at all. The book "Zakat imperii" followed the worst anti-Soviet traditions and contained a complete set of traditional bourgeois false propaganda cliches about national relations and the nationality policy in the USSR.

Just like many other Sovietologists, H. C. d'Encausse is trying to analyze Soviet society, the composition of the supreme bodies of power in the republics, the status of Islam in the USSR, etc., by biasly distorting reality. All this for one purpose -- unearthing signs of national inequality in the Soviet country and, this means, of national dissatisfaction also. An even more biting subtitle in the French version appears under the sensational title -- "The Revolt of USSR Nations".

It is interesting that even the colleagues of d'Encausse have sensed here a too large sorting out. Thus, in V. Connolly's review of this book, her title and subtitle are described as "truly absurd" and not corresponding to reality. V. Connolly's, who is far from sympathetic to the USSR, thinks: "The Soviet Union has not fallen to pieces, and the tensions in the relationships between the nationalities and the Kremlin are not at all equivalent to an uprising".

Leaving the myth about "tensions" on the author's conscience, let us point out that to call d'Encausse's book "scientific", as V. Connolly and NEWSWEEK do, is -- in our opinion -- not too complimentary for true science. Despite a pseudo-scientific apparatus, not only the sensationally shouting title of the book but also its content are nothing more than a caricature of Soviet reality. It is necessary to suppose that the book's propagandistic nature insured widespread publicity for it. NEWSWEEK recommends d'Encausse's book to its readers in an English language translation as a "prophetic" and "timely" book and as "accurate and analytical research on the USSR on the threshold of the 21st century" which "will radically change your perception of the Soviet Union as well as of its role in world affairs in the future".

In order to leave no shadow of doubt as to the direction they would like to change the ideas of Western readers about the Soviet Union, it is declared: The USSR is not a "unified and indivisible monolith" but "a motley and vast federation of more than 100 nations which were independent in the past". In this regard, "colonial empire" is repeated in every line, like an invocation. The method is in no way new, but it is -- as V. I. Lenin said -- marketable. Its essence is expressed in a few words: "Lies, noise, shouts, repeat the lie -- something will remain".

The Soviet Union is a new type of socialist federation formed as a result of the free and voluntary desire of sovereign people. Our entire country is a single multinational collective in which the freedom and flowering of each people depend on common international efforts. They have been convinced of this by their experience. It is no accident that during the six decades not a single union republic has exercised its constitutionally guaranteed right to secede from the union -- the most important guarantee of the independence and sovereignty of the republics which form it.

The close unity between the fraternal peoples of the union and their internationalist help have insured for such people as the Turkmen rapid development rates which have permitted backwardness to be overcome in a short historical period and a developed socialist society to be constructed. During the years of Soviet power, a fundamental reorganization of all the spheres of social life of the Central Asian peoples has occurred, and the views and psychology of the people, their value orientation and their way of life have been changed. The domination of Islam in spiritual life has retreated into the past, leaving only a few traces in the family and living sphere. This is evident to everyone who looks at the existing reality without bias.

It is only through anticommunist glasses that one can discern the possibility of the "origin of an anticommunist and anti-Russian Islamic 'nation within the nations' which will allegedly become a very serious threat to Soviet power in the near future".

When reading these lines in NEWSWEEK about one of the main "ideas" in d'Encausse's book, you involuntarily remember how one bourgeois historian wrote not without irony in 1972: "... For more than 50 years, the predicting of the death of Soviet authority has been the favorite occupation of Western scholars. Very likely, no other regime has ever survived such a quantity of forecasts about its inevitable break-up". It is also possible to cite more modern statements. Here, for example, is what Professor James Miller said during hearings in one of the subcommittees of the American Congress in January 1980: "The Second World War put an end to the belief that the Soviet Union does not deserve to exist and will undergo a break-up. I think that we must therefore remember that our forecasts about the future of the Soviet Union have usually been erroneous -- the fact that the desired has been taken for the actual has had a fatal influence on them". Another bourgeois ideologist, Dr. Leon Gauer, has echoed this. He has noted that forecasts about the disintegration of the Soviet state and society have appeared almost every year in the West. He has reasonably pointed out: "According to these

prophecies, the Soviet system has not been able to endure for the past 62 years. We, however, still expect fundamental changes in the Soviet system and policy".

Indeed, history has overturned the forecasts of the anticommunists more than once, forcing them to maneuver, change their masks and give up their most odious ideas inventing new and more refined false and pseudoscientific ones. Their class nature, however, remains unchanged even in the new wrappings. The replacement of the mask of the propaganda departments and services also changes nothing. Thus, in 1978 a new propaganda department which organizes, coordinates and directs propaganda aimed abroad -- the International Communications Agency (ICA) was formed on the base of the U.S. Information Agency (USIA) and the State Department bureau for educational and cultural matters, which existed until then. This reorganization was aimed at combining all the channels of Washington's foreign policy propaganda into a single powerful "psychological warfare" mechanism aimed primarily against the USSR and the other socialist countries, on the one hand, and at disassociating itself from the growing unpopularity of USIA, on the other hand. The new department, however, has earned an even more scandalous reputation by its gross propaganda subversive activity. This has forced official Washington to again change the mask, returning the old name -- USIA -- which it had from the moment of its founding at the height of the "cold war" in 1953, to its main propaganda mouthpiece.

Herbert Apteker, an American historian and Marxist, once wrote about the Zionists that "they hate the USSR because the tsarist 'prison of nations' has been transformed into a state of flourishing and equal rations." He emphasized: "The enemies of the Soviet Union, including the Zionists, hate and fear the USSR not because of its failures but because of its colossal achievements". The blind hatred of the class enemy for socialism is the source for the continuous failures of anticommunism; the reason for the limitation of bourgeois science lies in it.

The solution of the nationality question in such a multinational country, as ours, where the people were at different development levels and where the relations between them were complicated by different forms of national and social oppression, mutual distrust, enmity, and resentment, was a very complicated affair. The Communist Party, guided by the scientific theory of Marxism-Leninism on the nationality question, coped with it successfully. Along with the construction of a developed socialist society in the USSR, the formation of a new type of nations -- socialist ones -- occurred. A new type of national relations -- relations of friendship and all-round cooperation -- took shape between them. A new general law -- the ~~flowering~~ and rapprochement of nations and nationalities -- went into effect. National relations, however, are a vital, complex and developing sphere of social relationships which gives birth to some particular problems. The CPSU is devoting unremitting attention to the timely solution of these problems. The material of the 26th CPSU Congress and the decrees of the CPSU Central Committee testify to this.

One of the issues of the magazine NEWSWEEK has again found room for a portrayal and advertisement of Helene Carrere d'Encausse's book (true, half as much this time). Evidently, even the highly laudatory reviews of the anticomunists about it and its author have not been able to insure the desired effect and attract the attention of a broad circle of Western readers to this usual anti-Soviet opus.

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NATIONAL

TURKMEN PERMANENT REPRESENTATIVE IN MOSCOW MEETS FOREIGN STUDENTS

Ashkhabad TURKMENSKAYA ISKRA in Russian 12 Dec 82 p 4

/Commuque: "Meeting With Foreign Students"/

(Text / MOSCOW, 10 December. /By telephone from TURKMENSKAYA ISKRA correspondent./ /printed in boldface/ The office of the Permanent Representative of the TuSSR Council of Ministers to the USSR Council of Ministers was the site of a meeting with a large group of foreign students attending higher schools in Moscow. They included representatives of Afghanistan, India, Jordan, Cuba and Lebanon as well as young Palestinians, desirous of familiarizing themselves with the achievements of the southernmost Union republic on the eve of the 60th anniversary of the USSR.

The friendly encounter began with a speech delivered by G. A. Abayev, Permanent Representative of the TuSSR Council of Ministers in Moscow. He described the historic accomplishments made on Turkmen land under Soviet rule, the transformation of an once backward borderland of tsarist Russia into a republic with a highly developed industry, mechanized agriculture, and advanced science and culture. A great impression was produced on the listeners by the construction of the Karakum Canal imeni V. I. Lenin in the desert and the fraternal assistance provided to the Turkmen nation by all the other Union republics.

1386
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NATIONAL

SOVIET MUSLIM DELEGATION VISITS JORDAN, SYRIA

Baku VYSIKA in Russian 12 Dec 82 p 3

TASS communique: "Visit by a Delegation of Soviet Muslims"/

Text/ AMMAN, 10 December (TASS). The delegation of Soviet Muslims headed by the chairman of the Spiritual Administration of the Muslims of the Transcaucasus, Sheikh Ul'-Islam Pasha-zade Allakhshukyur Gumbat-ogly, made a 10 days long visit to Jordan. During the sojourn in Jordan, as declared by the head of the delegation at a press conference for local journalists, opinions were exchanged with state and clerical activists of that country concerning religious questions and the ways of developing cultural relations between the Muslims of both countries were discussed. Pasha-zade Allakhshukyur Gumbat-ogly described the life of Soviet Muslims, stressing that in the Soviet Union there is no discrimination whatsoever against believers in Islam.

Yesterday the delegation of Soviet Muslims flew to Damascus.

DAMASCUS, 11 December (TASS). The Syrian capital was visited by a delegation of Soviet Muslims headed by the chairman of the Spiritual Administration of the Muslims of the Transcaucasus, Sheikh Ul'-Islam Pasha-zade Allakhshukyur Gumbat-ogly. The guests from the USSR toured the country and familiarized themselves with its cultural-historical monuments. In various cities of Syria the members of the delegation met and talked with representatives of local religious circles while at the same time stressing the desire of the nations of the Soviet Union and Syria to develop and deepen friendly relations.

1336
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NATIONAL

IDEA OF 'RUSSIAN-SOVIET NATION' REJECTED

Kishinev KOMMUNIST MOLDAVII in Russian No 11, Nov 82 pp 81-89

[Article by D. Ursul, member, Moldavian SSR Academy of Sciences: "The Blossoming and Converging of the Soviet Nations --A Triumph of the Leninist Nationalities Policy"]

[Excerpts] Moldavia, similarly to the other Soviet republics, has made huge progress on the basis of socialism's general successes. This progress is the result of all our nation's peoples' joint efforts and is vivid evidence of the successes of the planned organization of the socialist economy on an entire multinational state scale.

Thus, the nationality question in that aspect in which it faced us as a heritage from Tsarism and capitalism has been completely solved in the Soviet Union. However, this does not mean that all problems of national relations have been eliminated. As long as nations exist there will be relations between them and various national problems will arise. The growth of a huge multinational state such as ours constantly gives rise to various processes and problems in national relations, which require their solution.

All the interrelated progressive tendencies in national relations are operating under socialist conditions. The first of these is the rapid and all around blossoming of each nation. The second is expressed in the convergence, on the basis of socialist internationalism, of all nations with regard to economics, politics, ideology, and culture. They comprise a dialectical unity and are harmonically combined with one another. The tendency towards convergence plays a leading role in this unity. It is the main direction in the development of nations and national relations on the path to communism.

It should be noted that the comprehensive convergence and mutual enrichment of Soviet nations and nationalities is a very important necessary condition for their further blossoming. In its turn, the blossoming of socialist nations and nationalities strengthens their interdependence and promotes their convergence. The blossoming of a given nation never occurs in an absolutely isolated manner, independently of other nation's influence. It always requires two interdependent and mutually determining processes: The creation and development of nationally specific achievements, i.e. those which a given nation creates independently; and the utilization of the achievements of other nations in the development of

their cultures, manners, and social structures. The convergence of nations under socialist conditions takes place upon the basis of the internationalization of all spheres of public life. The internationalization process is an objective one, caused by the development of productive forces and is closely linked to the industrial technical revolution. The more intensive the economic and cultural development of each national republic, the more clearly the internationalization process there is manifested in all spheres of life, and consequently the stronger is this nation's need to converge with other nations.

Taking consideration of the effect of the two interrelated tendencies in national relations, the Communist Party is, during the period of the construction of communism, conducting a policy directed towards the further economic and cultural growth of the Soviet republics, towards the thorough development of the nations' economic unity, and towards supporting their closer political and mutualist mutual assistance.

In our culture socialism extensive possibilities are opened for the blossoming of every nation's culture, for the convergence and mutual enrichment of national cultures, their strengthening on an international foundation, the formation of the nations' and nationalities' ideological unity based upon Marxism-Leninism, and the development of the culture's general communistic features. The Soviet people's unified international culture is growing and consolidating. It serves all working people and expresses their common ideal. It absorbs what is of common importance in the national cultures' achievements and original traditions. Socialist in content, diverse in its national forms, and international in its spirit and character, Soviet culture is a great force in the developing plural unity of the Soviet Union's nations and nationalities. Upon the basis of the national culture's mutual influence and enrichment, their international content is being strengthened, national forms are merging, new common features are rising and developing, and the Russian language is becoming ever widespread as the language of communication between nationalities.

As a result of the thorough socio-economic, political, and spiritual convergence of the socialist nationalities, a new historical, social, and international community is arising in our nation -- the Soviet people. It is formed on the basis of the social ownership of the means of production, the unity of economic, political and cultural life, Marxist-Leninist ideology, and communist morality. Common features are evolving and developing among the Soviet people: devotion to communism, socialist patriotism, high levels of labor and public-political activism, an irreconcilable opposition to exploitation and oppression, national and racial prejudice; and class solidarity with workers of all nations. The multi-national Soviet people demonstrate their monolithic unity by their selfless labor, and unanimous support of the Communist Party's policies.

Contrary to the false claims of bourgeois ideologists, the Soviet people do not consider themselves as some sort of "Russian-Soviet nation" in which the ethnic features of non-Russian peoples are said to have dissolved and disappeared. In reality the international community does not replace the national one, but complements it. The formation of international traits in the socialist nations does not mean that the national characteristics have lost their significance. The development of the USSR proves that the nation is now the

definitive form of social development. Even under socialism, it is within the framework of the nation that production and other social relations, the state structure, and the Soviet people's life and culture all exist. The nation's nationalities, experiencing substantial changes under socialism, have not died out and will not in the immediate future. Therefore a solution to the problems of the socialist nations' further development and the improvement of relations between them are important parts of the construction of communism. The elimination of these national differences is a long term process. It is possible only at the higher stages in the development of communism victorious throughout the entire world.

As is stressed in the 1960 Central Committee Decree "On the 50th Anniversary of the Formation of the CPSU", communists have been and remain adherents of the socialist, ever more complete convergence of nations upon a truly democratic and international basis. The 26th CPSU Congress indicated the necessity of decisively struggling against the leveling of national peculiarities as well as against the overemphasis upon national differences. As was pointed out at the congress: "We are against tendencies directed toward the artificial elimination of national traits. But we equally feel that it is inadmissible to artificially exaggerate them." The problem is to give full play to the natural development of this objective process of national convergence upon the basis of peoples' free will, equality, and fraternity.

The creation of a socialist economy and upon this foundation the liquidation of the exploiting classes has destroyed the social basis of nationalism and chauvinism in our nation. As a result of the Communist Party's educational work, the manifested division of socialist internationalism, which is inextricably linked to Soviet patriotism, has been consolidated in the Soviet Union. Vestiges of nationalism are preserved only in the consciousness of isolated backward individuals. However, such vestiges are a manifestation of bourgeois ideology and cause damage to communism's construction. Therefore the struggle against manifestations of nationalism, chauvinism and Zionism is a very important part of the strengthening of friendship among peoples and of the merging of nations.

Attempting to weaken the attractive force of the Leninist nationalities policy at the CPSU and the Soviet government, and its influence upon social and national liberation movements in colonies and dependent nations, the ideologists of the imperialist bourgeoisie completely distort its essence. They falsely assert that the nationality question in the Soviet Union has not been solved and that the CPSU's nationalities policy is in no way different from that of Tsarist Russia. Asserting in their assertions, the CPSU's course towards the growth and convergence of nations is "forced assimilation" of peoples and the "colonization" of national peripheral areas. They slander the Russian people, accuse them of great power chauvinism and assert that they are oppressing other people.

In recent years the hawks of imperialism have also intensified their ideological warfare against the Moldavian SSR. Our enemies make every attempt to "prove" that the CPSU's nationalities policy in Moldavia is directed towards the Russification and suppression of the Moldavians; and that a "decline" in the economy and culture is occurring here. They falsify the Moldavian people's

history and culture; and their relations with the great Russian, Ukrainian, and other peoples. They assert that the Moldavian people are not an independent nation, raising as a cover the so-called Bessarabian question, etc.

The actuality of national relations in the USSR completely refutes the slanderous distortions of imperialism's ideologues. The economies of all the Soviet republics are developing within the friendly family of peoples. All of them are now characterized by modern industry, developed agriculture, science, and genuine cultural growth. Each republic has its own individuality and unique national features. It is only within the socialist family that the Moldavian people, as is the case for our nation's other peoples, were able, within such a short historic period, to achieve such huge successes in the development of their economy, culture, science, state structure, and to raise their living standards. All of the Soviet Union's peoples are true to Marxism-Leninism, and closely united around their native Communist Party and are building communism through their common efforts.

Under the conditions of developed socialism there is a steady growth in the role of the CPSU's management and organizational activities in the development of the USSR's nations and nationalities, and a strengthening of their fraternal union. The correct and Marxist-Leninist based party leadership over national relations is an indispensable condition for the progress of the multinational socialist society. The Communist Party is steadily following a Leninist course towards the strengthening of the Soviet Union, based upon the common interests of the Soviet state, and also giving consideration to the development conditions of each of the constituent republics. It is consistently striving for the further blossoming of all the socialist nations and their gradual convergence.

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NATIONAL

RUTKEVICH VOLUME ON SOCIAL CHANGE ANALYZED, PRAISED

Kishinev KOMMUNIST MOLDAVII in Russian No 11, Nov 82 pp 90-92

[Review by A. Timush, chairman of the Moldavian Department of the Soviet Socio-logical Association, doctor of economic sciences, of book "Stanovleniye Sotsial'noy Odnorodnosti" (The Formation of Social Homogeneity) by M. N. Rutkevich, Politizdat, Moscow, 1982]

[Text] The development of real, mature socialism in the USSR promotes growth in the social homogeneity of society and its progress toward social equality, which means evening out the status of social groups and individuals included in them within the system of social relations. Study of changes taking place in the social class structure of socialist society was classified as one of the most important problems in the social sciences by the materials of the 25th and 26th party congresses. This research is essential to insure purposeful control over the country's economic and social development, which corresponds to the Leninist demands for comprehensive consideration of changes in the social structure of society and power without which "not a single step can be taken in any area of social activity" ("Poln. Sobr. Soch." [Complete Works], Vol 20, p 186). The new monograph of corresponding member of the USSR Academy of Sciences M. N. Rutkevich takes on special timeliness in this respect. The novelty of the work lies in the fact that it reveals the dialectic of interaction and development of the objective and subjective factors in refining social class relations and in its substantiation and analysis of manifestations of organic integrity and dynamism as specific features of social relations under conditions of mature socialism.

The work thoroughly reviews the processes of the formation of social homogeneity in Soviet society, the disappearance of class differences between the city and the countryside and between mental and physical labor and the process of convergence among the USSR's peoples and nationalities.

The author, viewing social equality as a communist social ideal and criticizing various bourgeois theories, emphasizes that "for Marxism social equality means actual equality of people with respect to their status in society, in the economic and cultural spheres" (p 16). Investigating the dialectical inter-dependence of social equality and comprehensive development of the individual, M. N. Rutkevich comes to the conclusion that laboring according to one's capabilities, satisfying reasonable needs, participating in managing the affairs of society, and not only assimilating the wealth of culture but enriching it with one's own creative work are all facets of the equality of people with respect to status in society and presuppose comprehensive development of each individual.

The principal changes toward overcoming social differences between classes, between groups within the working class, kolkhoz presence, and intelligentsia, and among social groups and strata are considered on the basis of an analysis of concrete empirical data and sociological studies. The overcoming of social differences is examined on the basis of the Marxist dialectic, in a systems manner as a single process that embraces not only overcoming social class differences, but also differences in social-territorial structure which are based on differences between the city and the countryside, differences in social demographic structure (age and sex groups), and differences in the occupational structure.

The monograph gives special attention to identifying ways to overcome the most important social differences in the stage of mature socialism: related to the role in the social organization of labor and in the distribution sphere, which also means related to the nature of one's labor.

The author reviews the social significance of differences in the nature of labor, the division of labor into physical and mental (and within mental labor into organizers and performers), and by procedures for receiving income and the amount of the income, and he observes that these differences will be overcome gradually, as productive forces develop, social wealth increases, and the skill level of the working people rises, above all by eliminating heavy, unskilled, manual labor wherever possible.

The book gives a thorough and informative analysis of changes in the system of social relations, above all social class relations, from the mid-1930's until our day. The process of growth in the organic integrity of socialist society in the social class sense is characterized by gradual acquisition of the features of the leading part of the working class (such as collectivism, conscious discipline, and respect for public property) by other social groups. At the same time the working class also is enriched by acquiring the best traits of the peasants (a proprietary, frugal attitude toward nature, respecting and improving the natural world, and so on) and the intelligentsia (assimilating the highest achievements of science and culture, and so on). At the same time, successful management of political indoctrination work demands maximum consideration of the vital interests of classes, social groups, and strata of working people in addition to the social-territorial and social-demographic structure of the population and nationality relations. Analyzing the dynamic development of the system of social class relations, the author shows convincingly that the closer social groups are to one another in interests, the higher the degree of their objective convergence, the greater the unity of society, and the more opportunity there is to overcome remaining social differences (pp 105-106).

The monograph devotes special attention to the complex economic and social problem of gradually eliminating unskilled labor, above all heavy physical labor. Most unskilled labor is manual labor without the use of machines, and its essential social significance is reflected in dissatisfaction on the job. This indicator is usually measured in sociological studies and establishes the discrepancy between the nature and content of labor, on the one hand, and the expectations and demands of labor formed in the consciousness of the workers, on the other. M. N. Rutkevich correctly emphasizes the existence of a certain discrepancy between the level of technical equipping of labor that has been achieved, the conditions of labor, and the character of established social needs; the latter are rising

faster today than the material base of production is changing. And as the book emphasizes, the discrepancy between the level of general educational preparation and the nature of labor of a significant number of young people who did not manage to acquire a definite skill is one of the most complex social problems (p 145). In most regions of the country the influx of young people into the national economy in the 1980's will decline significantly for demographic reasons and the problem of filling unskilled jobs will become more complex because young people are increasingly aiming at more attractive forms of labor. The author draws the proper conclusion that the main and decisive way to eliminate manual labor is full mechanization and automation of production, especially accelerated development of machine building, expansion of efficiency and invention work, and broad use of social reserves (whose sources are the initiative and independence of workers, kolkhoz members, and specialists), further improvement in labor organization and working conditions, and the introduction of collective (brigade) forms of labor.

Another strong point of M. N. Rutkevich's study is its thorough analysis and documented substantiation of the accelerated process of convergence of social groups of working people in the distribution sphere, with respect to how goods are received and what share is received.

Considering that the kolkhoz family today gets about one-quarter of its total income from private farming operations, the level of income for kolkhoz members in the country as a whole, as the study shows, has drawn even with the income of working people employed in the public sector. And in some places such as Estonia, it is higher (p 154).

The most significant differences in income are observed among strata within the social groups. Further progress toward social equality, the monograph indicates, inevitably means overcoming the socioeconomic heterogeneity of labor.

The author uses the findings of specific sociological studies to substantiate the proposition that with an almost identical level of general education and income, there are still very significant differences in the structure of needs, ways of using the time, and orientation toward further raising the level of sophistication among social groups and strata and among workers, technicians, engineers, and kolkhoz specialists who belong to the very same production collectives. On this level, purposeful and productive ideological indoctrination work by party organizations and shaping and meeting the interests and needs of different social groups of working people are important stimuli.

The book gives a thorough examination of the specific social status of social groups: women, young people, and pensioners, and deals particularly with the problems of social and vocational orientation for young people, a field in which there are many unsolved problems. The author considers it necessary to overcome differences in the level of general educational preparation between general schools, teknikums, and vocational-technical schools and to bring the curricula of secondary vocational-technical schools and teknikums closer for a number of specializations because the teknikums are increasingly training highly skilled workers.

In the concluding part of the book the author analyzes, and subjects to well supported criticism, the two fundamental methodological principles of Sovietologists and bourgeois socialists on questions of the social class structure of socialist society. These are the so-called "theory of convergence," and the technique used by bourgeois Sovietologists of arbitrarily selecting criteria to determine the essential features of classes, social groups, and strata and the boundaries between them.

Marxism bases the criterion of class and intraclass (stratum) divisions on socio-economic differences resulting from the different status of classes in a historically defined system of production relations. Bourgeois sociologists, defining the essential features of classes, arbitrarily choose criteria which have been developed during study of the structure of bourgeois society, such as income level, education, and type of employment.

M. N. Rutkevich shows the complete scientific bankruptcy of this approach for studying any society. He exposes the sophistry and eclecticism and the ways in which bourgeois sociologists confuse and distort the picture of socialist social relations and their developmental trends, in contrast to the actual phenomena of Soviet reality.

In conclusion the work points out established schools in studying the processes of development of social structure in a mature socialist society.

The monograph makes use of numerous findings from sociological studies carried out in different regions of the country, both with the author's participation and using his advice and consultation. It analyzes other works that have been published in this subject area. Therefore it is able to recreate a general picture of the socioeconomic processes taking place on the way to social homogeneity in Soviet society, a program goal of CPSU social policy. The monograph's formulation and solution to problems that are arising in real life marks a definite stage in study of the social structure of Soviet society.

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NATIONAL

DROBIZHEVA VOLUME ON SOVIET CULTURE PRAISED

Kishinev KOMMUNIST MOLDAVII in Russian No 11, Nov 82, pp 92-94.

[Review by V. Zelenchuk, doctor of history, and R. Danilenko, candidate of history, of book "Dukhovnaya Obshchnost' Narodov SSSR (Istoriko-Sotsiologicheskiy Ocherk Mezhnatsional'nykh Otnosheniy)" ("The Spiritual Community of the Peoples of the USSR (Historical-Sociological Outline of Internationality Relations)") by L. M. Drobizheva, Mysl', Moscow, 1981]

[Text] The USSR is the first nation in history to demonstrate a model of a successful solution to the nationality question. It can, with respect to its significance, be placed in the same ranks as such very important achievements as the construction of socialism, industrialization, collectivization, and the cultural revolution. At the same time, the successful implementation of the basic principles of the CPSU's Leninist nationality policy does not remove from the day's agenda the necessity of thoroughly and constantly giving consideration to nationality factors, which play and in the foreseeable future will continue to play an important role in the life of Soviet society. This is why these processes are given such detailed attention in CPSU program documents, party congress decisions, and the publications of Soviet social scientists.

In particular, the book by L. M. Drobizheva, written from the broad context of social problems, is dedicated to these problems and to the study of the character, patterns and tendencies of interpersonal national relations.

The unity of all the Soviet people's ideology, moral norms, values, and aspirations are combined with their nationally multivariant lives. The ideology of friendship between peoples is manifested in socio-psychological realities of the Soviet multinational society such as friendly relations between persons of different nationalities. The report of the CPSU Central Committee to the 26th Congress stresses the strength of the Soviet nations' unity. However, this does not mean that all problems of national relations have already been solved. The development dynamics of a large multinational state such as ours create many problems requiring the party's responsive attention (See "Materials of the 26th CPSU Congress.", Moscow, Politizdat, 1981, p 56.).

These problems include relations between nationalities. The monograph "Internationality Relations" examines these on an interpersonal level. They are manifested in people's deeds, their world views, moral principles, behavior norms, and their relations with other peoples, especially in situations

where there is contact with people of other nationalities at work, life and leisure, and in national orientations. The author justly stresses that the character of relations between people of different nationalities is an important reflection upon the solution of nationality problems in society and upon nationality relations in general in the broad sense of their understanding. It is also stressed in the book that the historical and sociological approach to the study of psychological phenomena and conditions has greater limitations than in the individual sphere, for it requires the study of mass phenomena, social mechanisms and processes. The study of motivations for the individual's behavior is the prerogative of psychology and literature.

L. M. Drobizheva has concretely formulated the research problems. They include: the discovery of mechanisms determining the character of relations between nationalities, the elucidation of mechanisms in the interaction of socio-economic, cultural, and psychological factors regulating relationships between people of different nationalities and promoting their spiritual commonality (p 17). The nature of these problems also determines the structure of research. The book consists of an introduction, five chapters, a conclusion, and appendices.

The first chapter, dedicated to research methodology, examines the principles of the problem's study, worked out upon the basis of historical materialist methodology.

Based upon an analysis of party decisions, the second chapter, "Leninist Nationality Policy -- The Policy of Strengthening the Friendship of Peoples", shows the conditions for the development of the USSR's peoples within a unified multinational state, and examines the reasons for the coincidence of the basic social and national interests of workers of different nationalities. Stress is placed upon the pressing reality of the Leninist thesis that nationality policy should not be based upon abstract principles but primarily upon consideration of the historically evolving concrete situation and, above all, upon economic development, which determines social structure and has a substantial influence upon relations between nationalities and nations' spiritual commonality.

Using materials from Moldavia, the Central Asian republics, Georgia, Armenia, the Ukraine and Latvia, the author examines the social basis of relations between nationalities, the convergence of the Soviet nations' social structures, the historical characteristics of the republics' social situations and their influence upon interaction between nationalities.

On the basis of specific data the book shows the numerous ties of social groups to public and political institutions, and their consumption of material and spiritual values. Analyzing materials from large scale applied sociological studies, the author comes to convincing, scientifically based conclusions. Thus, with solid grounds she writes that at the basis of interpersonal national relations lie social relations, above all the satisfaction of social interests. In Moldavia, as in other republics, the favorable interethnic situation is to a great extent linked to satisfaction with work content, relations with fellow workers and management, wages, the degree of initiative social mobility and improvements in skills.

The book's fourth chapter discloses the basic tendencies in cultural development and convergence among the USSR's peoples, the role of education and cultural horizons in relations between nationalities; and shows their interaction with national cultural attitudes. The author notes that the study of culture from the perspective of its dispersion, acquisition by broad circles of the population, and education in the values of multinational Soviet and world culture has a much shorter tradition than the study of the activities of state and public organizations in the cultural sphere.

The fifth chapter is dedicated to questions of the influence of the ethnic contact environment upon relations between nationalities in view of the characteristics and conditions of interaction between nationalities in the city and the countryside, the ethnic environment of work collectives and direct contact.

The author provides a detailed examination of the specific living conditions of the populations in capital and large cities having an effect upon the interaction of different nationalities: a high degree of ethnic patchiness, frequent contacts between nationalities, and considerable cultural integration. There is convincing and interesting material showing that it is the workers at industrial enterprises who are the main carriers of the ideology of internationalism, which to a great extent determines the spiritual atmosphere of international contact. However, the author is correct when she writes about another facet of the cultural lives of inhabitants of large cities, where the intelligentsia primarily works. Their professional interests are closely linked to the national cultural forms which have been preserved. L. M. Drobizheva therefore validly notes that it would be a simplification to assume that in large cities the multi-national and integrated form of urban culture automatically creates the most optimal situation for interaction between nationalities (p 204). She poses the question as to what kind of contacts -- production or those between family and friends -- have the greater influence upon relations between nationalities, and answers it, based upon an analysis of applied sociological research results.

In the past 10-15 years the scientific community has devoted increasing attention to the special study of marriages between nationalities. This book provides statistical descriptions of the distribution of nationally mixed marriages, both in urban and rural localities.

In the chapter entitled "On The Individual Characteristics of Contact Between Nationalities", the author rightly speaks of the necessity of improving the mutual understanding between the representatives of the different sciences studying behaviour, the motives for people's actions, and the psychological state of the individual, in particular, in the process of contacts between nationalities.

In the conclusion, summing up the research results, the author makes a number of scientifically and practically important findings. The work convincingly shows how the real results of the CPSU's Leninist nationality policy are reflected in interpersonal relations. This study, based upon the analysis of diverse and primarily concrete sociological materials, establishes the complete predominance of friendly relations between nationalities. The author writes: "One can state that in our country the ideology of friendship is combined with

socio-psychological reality -- friendly relations between peoples of different nationalities."* The nation's general social-political environment has the most substantial influence upon the entire sphere of relations between nationalities.

The scientific and political significance of this book is that it reveals the law-governed patterns, which under contemporary conditions assist in the further development of friendly relations between nationalities. It is very important to apply these findings to the practical sphere of the regulation of urgent contemporary problems in social development such as the relationship between the supply and demand for specific types of labor, the occupational orientation of young people, the solution of residential-municipal problems, etc.

L. M. Drozhzhova's book, analyzing contemporary ethnocultural, internationality, and to some extent demographic problems is a valuable aid to theoretical and practical work in international education, with consideration given to socio-ethnic, occupational, and age factors. The book will undoubtedly be especially useful in lecture propaganda, for in it is gathered extensive and interesting information which draws inferences from experiences in international education in the nation and many union republics, and in the development and improvement of forms of this area of workers' education.

At the same time, the book under review does have some shortcomings. In analyzing the population's contemporary social structure consideration is not always given to the concrete historical situation of the various republics. For example, on page 63 the author writes that even back at the end of the 1930's as a result of socialism's victory all the Soviet republics had similar social structures. The peculiarities of social developments in Moldavia and Estonia, which were facing different conditions, should have been explained. This is all the more important since the analysis of materials from specific socio-logical studies of these republics makes up a large share of the book.

In giving an overall favorable review of the book, one should stress its thoroughly well reasoned and analytic nature, and its great theoretical and practical significance, because, as the author stresses: "The subject itself involves the further humanization of personal relations directed towards the strengthening of friendship between peoples of different nationalities, which is a necessary condition for social progress"

* p. 239.

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NATIONAL

EXPLAINING RELIGIOUS ART CHALLENGES MUSEUM WORKERS

Moscow NAUKA I RELIGIYA in Russian No 12, Dec 82 pp 14-17

[Interview with Irina Aleksandrovna Antonova, president of the Soviet Committee of the International Museum Council, corresponding member of the San Fernando Academy in Madrid, Honored Arts Worker of the RSFSR, by Yul. Yanovskiy: "A Temple of the Arts on the Vokhonka"; date and place not specified]

[Excerpts] At the end of the last century some construction scaffolding began to appear in the center of Moscow, near the Kremlin and the Moscow River embankment, in a neighborhood of old private residences: upon the initiative of Moscow University Professor Ivan Vladimirovich Tsvetayev construction was begun here on the present-day Museum of Fine Arts imeni A. S. Pushkin. The creator of the plan was Academician of Architecture Roman Ivanovich Kleyn. Construction was carried on primarily based on funds collected from donations, and it continued for 14 years. When the scaffolding was removed, the Muscovites saw before them a building which, in its outlines, reminded them of a classical, ancient Greco-Roman temple.

The ceremonial opening of the museum was held on 13 June 1912. Over a period of 70 years its importance has greatly exceeded the expectations and intentions of its creators. Conceived as an educational museum for Moscow University, it has become famous the world over as one of the most important art collections. Stored, exhibited, and studied here are more than half a million works of fine arts from various countries and various historical periods--ranging from the most ancient civilizations to the present day: creative works by the masters of Italy, the Netherlands, Germany, Spain, Britain, France, and the United States of America.

The decree recently passed by the CPSU CC and entitled "On Improving the Ideological-Educational Work of Museums" has emphasized the necessity for every museum to become an effective center of education. In particular, the decree drew attention to the need to expand work with

respect to utilizing museums in providing atheist education for working people.

This aspect of the matter comprised the subject of an interview with the director of the State Museum of Fine Arts imeni A. S. Pushkin, president of the Soviet Committee of the International Museum Council, corresponding member of the San Fernando Academy in Madrid, Honored Arts Worker of the RSFSR, by Yul. Yanovskiy, our journal's correspondent.

[Question] Your museum exhibits quite a few works based on religious subjects. How do you explain their meaning to visitors?

[Answer] Dwelling in many works of world art are the gods of various times and peoples--Egyptian, Ancient Greco-Roman, Christian. And they all get along splendidly together in the museum halls. Study of these works allows us to see that, despite all the differences--religious and philosophical--people of various periods and various countries have tried to embody in their myths their own ideas about the creation of the world and their own moral ideals.

The museum's tour guides and scientific workers explain to viewers that the artists and sculptors, in creating works on religious subjects, often utilized experiences from their own personal lives. This assists the viewers in analyzing the complex moral conflicts on which a painting or a sculpture may be based. For example, in narrating the story of Rembrandt's painting, "Artaxerxes, Haman, and Esther," we try to show how the artist has put on canvas the various shadings of human feelings which constitute the basis of this Biblical legend.

The same human traits characterize the sculptures of the Ancient Greco-Roman goddess of love and beauty, Venus, or the Biblical David; these could be placed in any city of the world as symbols of beauty, boldness, and strength. In medieval sculptures, executed in the spirit of the religious canon, the artists at times placed, along with the figures of saints, figures of laboring people--peasants and craftsmen--thus comparing real people with the divine ideal. In the images of the Madonna one often sees traits of the artist's wife, while in the depictions of the infant Christ one sees the traits of the artist's child.

Based on similar such examples, the viewers can see how people's understanding of the world broke loose from the imprisonment of dogmas and pushed open the framework of religious subjects. In the museum the creations of the great masters, even those which were at one time created upon the orders of the Church and on Church-type subjects, have found new life and disclosed their genuinely humanistic essence.

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NATIONAL

CENTRAL AUDITING COMMISSION WORKS TO 'STRENGTHEN' PARTY DISCIPLINE

Moscow PARTIYNAYA ZHIZN' in Russian No 24, Dec 82 pp 25-28

[Article: "Auditing - A Way To Strengthen Party Discipline and Make Communists More Accountable"]

[Text] On 22 November 1982 a meeting of the Central Auditing Commission of the CPSU was held.

Participants at the meeting wholly and fully endorsed the documents of the November 1982 Plenum of the CPSU Central Committee in which the party expressed its firm intention to consistently implement the domestic and foreign policy line it has developed and its resolve to insure continued successful progress by the country along the Leninist path toward communism.

The meeting heard a communication from G. F. Sizov, chairman of the commission, concerning the activities of the Central Auditing Commission of the CPSU in 1982. He observed that the commission, guided as before by the party by-laws, focused its attention on reviewing how quickly and correctly matters were handled in the central organs of the party and the treasury and enterprises of the CPSU Central Committee. The commission devoted a significant place in its activity to helping the auditing commissions of local party organizations. Exchange of work know-how with the auditing commissions of fraternal communist and worker parties continued.

All personnel of the Central Auditing Commission of the CPSU worked actively to carry out the directives and principles of the 26th CPSU Congress. Commission members took an active part in the work of Plenums of the Central Committee. While firmly and vigorously following the party line in their official position, they devoted a great deal of time and effort to development and implementation of party-wide measures and to work among the masses of communists and non-party members.

The commission gives a great deal of attention to questions of checking on the handling of letters in departments of the CPSU Central Committee. Inspections show that letters and complaints were carefully reviewed at precisely scheduled times in the CPSU Central Committee departments, and effective steps were taken based on them.

In conformity with the plan of its work the Central Auditing Commission of the CPSU systematically checked the CPSU Central Committee treasury and examined the

financial reports of the Central Committee Administration of Affairs on performance of the party budget for 1981 and the first six months of the present year. The cash book and records are being kept correctly. The analysis made of the income part of the party budget testifies that plans for receipt of income are always fulfilled both for members' party dues and for deductions from the profit of party publishing houses. Expenditure of money from the party budget was generally done according to designated purposes. A large majority of the party committees of republic, kray, and oblast party organizations spent their money economically and stayed within established estimates.

The monetary capital of the party and its organizations, of course, is made up of membership dues contributed by communists, income from party enterprises, and other revenue. All party expenditures for maintenance of party organs, conduct of propaganda work, personnel training, and administrative and other needs are being covered from the party's own money without any subsidy from the state budget, as has also been true in earlier years. Regular inspections made by auditing commissions at all levels helped greatly to promote a frugal attitude toward party monetary and material resources.

The Central Auditing Commission of the CPSU made an audit of the financial management activities of the Academy of Social Sciences of the CPSU Central Committee. The Academy is the leading educational, scientific, and scientific methods center for the entire system of training party, Soviet, and ideological personnel. This is where executives of the party and state apparatuses go through training and improve and raise their qualifications. The Academy operates a school for executives from the socialist countries. It carries on scientific research on questions of Marxist-Leninist theory and the practice of the revolutionary movement and communist development and provides teaching methods guidance for the entire system of training executives in the republic and interoblast higher party schools. The financial capital allocated in the 1981 party budget fully supported all its educational and management activities. Money was generally spent in conformity with the ratified estimate. But for a number of sub-headings of the estimate, in particular the wages of professors and teachers, there was a possibility of using the money more efficiently because certain teachers who received full salaries did not carry full teaching loads. This led to an increase in the number of teachers working under the combined job system or receiving hourly pay. During the audit it was established that technical teaching aids were used inefficiently in a number of departments. Yet significant sums from the party budget were spent to put this equipment in the classrooms and auditoriums. Shortcomings were also noted in the use of appropriations for research work. Other omissions and shortcomings were also discovered during the inspection.

The office of the rector of the Academy took these shortcomings very seriously. The findings of the audit were discussed at meetings of this office, the party committee, the trade union committee, and the party organization. A plan containing concrete measures and specifying times and persons responsible for their execution was written up based on the results of the inspection and taking account of the suggestions made. The shortcoming noted during the audit have now been eliminated.

During the report period the Central Auditing Commission of the CPSU also audited the production and financial activities of the Krasnyy Proletariy printing plant,

which fulfills orders for the party publishing houses (Politizdat, "Pravda," "Plat," and "Moskovskiy Rabochiy"). The collective of the printing plant is one of the best in the sector, with many veteran production workers and highly skilled specialists. Each year the printing plant fulfills its plans and socialist obligations for production and sale of output, growth in labor productivity, prime cost of output, profit, and wages fund. After noting the good work of the printing plant collective, the commission pointed to major opportunities that are still not being used for raising the level of labor organization and production efficiency, managing the enterprise economically, and improving the style of work. The directors and party organization of the plant are not working hard enough to achieve rhythmic production. The production capacities of the enterprise are not being used with full return. The printing plant was unable to publish many books and pamphlets because of underuse of finishing equipment. Some pieces of new imported equipment were not put into use on time. The results of the inspection were discussed at a meeting of party and management activists of the enterprise. The administration worked out and implemented specific organizational steps to eliminate the shortcomings that were found. A number of management workers who were at fault for serious omissions were given administrative punishments.

It was noted at the meeting of the Central Auditing Commission of the CPSU that the auditing commissions of local party organizations conduct regular, careful inspections to see that money in the party budget is spent correctly, inform party committees of the situation, and make their own suggestions on these matters. By their activities the auditing commissions help strengthen party discipline, raise the level of accountability, and create a more business-like attitude in party organizations. At the same time, the documents from many auditing commissions of republic, kray, and oblast party organizations show that certain rayon and city party committees allow overexpenditure of capital allocated to them for sub-headings of the party budget such as work travel, office expenses, mail and telegraph expenses, long distance calls, upkeep of transportation, and certain others. Reports of such violations were received from the auditing commissions of the Kalmyk, Novgorod, Bashkir, Vologda, Dagestan, and Tatar oblast party organizations and the auditing commissions of the communist parties of Kazakhstan, Kirghizia, Lithuania, Tajikistan, and Uzbekistan. The central committees of the Union republic communist parties and kray and oblast party committees reviewed the financial reports and documents of the audit and obligated lower-ranking committees to take steps to comply with financial and budget discipline and straighten out the expenditure of money from the party budget. Overexpenditures continue to occur, however, in certain rayon and city party committees.

Directing the activities of the auditing commissions of rayon and city party organizations is the duty of higher-ranking party committees. Most oblast, kray, and republic committees handle this duty well. They give rayon and city auditing commissions regular guidance and organize exchange of know-how among them. But the auditing commissions do not always receive this kind of help, and this has an effect on the quality of auditing work in certain party organizations. Some auditing commissions do not fully check the expenditure part of the party budget.

The Central Auditing Commission of the CPSU considers practical help to the auditing commissions of local party organizations in their work to be an

important objective in its activities. Members of the central commission and administrative workers from it travel to the local areas and analyze the situation with auditing work in republic, oblast, city, and rayon party organizations. During the current year there have been detailed examinations of the activity of the auditing commissions of the Ukrainian and Kazakh communist parties and the Dnepropetrovsk, Chimkent, Kalmyk, Lipetsk, Omsk, and Checheno-Ingush oblast party organizations, as well as a number of city and rayon party organizations. Thorough recommendations have been given based on the results of these trips to local areas, and as a rule they have been reviewed by the appropriate party committees and decisions made on their basis.

Despite the instructions of the CPSU Central Committee some auditing commissions do not conduct full audits, and therefore their documents sometimes do not provide adequate material for the bureaus of the corresponding party committees to review. Some auditing commissions have essentially removed themselves from the work of monitoring economical expenditure of materials, fuel, and other economic resources. Many party committees in Omsk Oblast permit cars to be driven more than the established norms, which leads to overexpenditure of fuel. A number of rayon party committees support more automobile drivers than scheduled at the expense of enterprises, kolkhozes, and sovkhozes. But these matters have not been raised in the local area by the auditing commissions of the rayon, city, and even oblast party organizations. Similar offenses have been found in a number of party committees in Lipetsk Oblast and the Checheno-Ingush ASSR.

Other matters also escape the attention of the auditing commissions. For example, the auditing commission of the Ukrainian Communist Party does not audit establishments and institutions subject to monitoring by the Central Committee of the republic party organizations. The audit documents of certain kray and oblast party organizations do not give the results of checks on the financial and management activity of publishing houses or work by the editorial offices of newspapers with letters from the working people.

The auditing commissions of local party organizations check the situation with payment of membership dues systematically. Inspections show that an absolute majority of party members and candidates for membership pay their dues each month in the established amount, and the secretaries of the primary organizations turn over the amounts collected at the proper time to savings offices for transfer to the accounts of oblast committees, kray committees, and the central committees of the Union republic communist parties. But certain communists for various reasons fall into debt. Some party organizations still encounter cases of underpayment. The auditing commission of the Khabarovsk Kray party organization notes in its audit report that in the first six months of this year 188 of the 1,154 party organizations it checked showed underpayments in a total of more than 6,200 rubles. The auditing commission of Belgorod Oblast party organization points out that 11-16 percent of the party members in certain party organizations fell into debt in certain months.

The findings of the auditing commissions of oblast, kray, and republic organizations showed that in the first six months of 1982 underpayment of dues and other shortcomings were found in the Azerbaijan, Kirghiz, Tambov, Udmurt, and other party organizations. Analyzing the causes of these shortcomings, the auditing

commission of the Bryansk Oblast party organization came to this conclusion: "Violations of the CPSU Central Committee Instructions on party membership dues are the result of the fact that many city and rayon committees and primary party organizations do not attach proper importance to this important sector of party work and do not always inform communists of the results of inspections."

The auditing commission of the Moldavian Communist Party points out that republic party committees, auditing commissions, and primary party organizations in the first six months of 1982 did a significant amount of organizational work related to payment of party membership dues. In this time members of the auditing commission of the republic party organization, the auditing commissions of rayon and city party organizations, and employees of the party committees made 4,737 inspections in primary party organizations. These inspections showed that indebtedness for party membership dues has been reduced to a minimum in most rayon party organizations and the number of communists who are paying dues on less than full earnings has declined. The city and rayon party committees took appropriate steps to eliminate the shortcomings discovered and made strict demands of the secretaries of the primary party organizations who allowed violations of the CPSU Central Committee Instructions on party membership dues to occur. For example, the bureau of the Nisporenskiy Rayon party committee announced a severe reprimand against Comrade Loginov, secretary of the party organization at the Bratuleny Sovkhoz-Plant, for shortcomings in the work of receiving and recording party membership dues, and the bureau of the Dubossarskiy Rayon party committee expelled five persons from the party for failure to pay membership dues on time.

The meaning and purpose of all the work of the auditing commission is to give party organizations all possible help in strengthening party discipline and making communists feel more responsible for the work of their organizations and of the party as a whole. As experience shows, the activities of auditing commissions are most effective where they receive constant, practical support from the rayon, city, okrug, oblast, and kray committees and central committees of Union republic communist parties.

At its meeting the Central Auditing Commission of the CPSU reviewed and endorsed a plan of work for 1983.

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NATIONAL

CLOSE VOTE REPORTED AT EXPERIMENTAL FACTORY PARTY COMMITTEE

Moscow PARTIYNAYA ZHIZN' in Russian No 24, Dec 82 pp 78-79

[Letter from B. Preobrazhenskiy, CPSU member, Myski, Kemerovo Oblast: "The Guilty Ones Were Not Called to Account, But He Was Reprimanded for His Criticism"]

[Text] A report-election party meeting was held in the party organization of the plant administration at the experimental machine plant. I am a member of the organization. The communists at this meeting certainly had something to talk about. The atmosphere in the plant collective recently had not been entirely healthy. Violations of labor and production discipline were more frequent. There were more than a few cases of heavy drinking, and even certain supervisors committed this sin. All this became possible because of a relaxation of indoctrination work and the failure of plant communists to exercise an adequate influence on the affairs of the collective and improving production indicators, which was especially bad because they were alarming. The plant did not fulfill its plan for production of output in the third quarter or for the first nine months of the current year as a whole.

Imagine our surprise when the speaker presenting the report of the party bureau asked for just seven minutes. Of course, such a report did not have room for a critical analysis of the situation in the collective. Two members of the party bureau who spoke afterward talked only about performance of their own official duties, while the third, Comrade Starostina, said that during the report period she had not worked as a member of the party bureau at all. And that was it. In such a situation I could not remain silent. Perhaps my statement seemed harsh and categorical to those at the meeting. I spoke the blunt truth, criticized the plant management and the party and trade union organizations, and proposed that the work of the party bureau be considered unsatisfactory. The plant director, who has been with us only a short time, supported my proposal. But opinions were divided in the voting. There were 25 communists present at the meeting. Eleven voted for a satisfactory evaluation, while nine were for an unsatisfactory evaluation and five abstained from voting. The minutes of the meeting recorded a satisfactory evaluation. But this can hardly be considered a correct decision when none of the proposals received half of the votes of those party members present at the meeting. I decided to share some ideas on our meeting with the editors of the local newspaper PUT' K POBEDE. N. Krupin, the editor of the newspaper, did not accept the letter, but he reported my opinion to the city committee of the party on the same day. I was

soon called in to V. Gomonov, first secretary of the city committee of the party. Department chief P. Martyushev, plant director A. Chikin, secretary of the plant party organization P. Kravtsov, and former secretary of the party bureau of the plant administration V. Mikhaylov were present during the conversation.

I hoped that our talk would be a principled talk and useful for improving things in our party organization. But this did not happen. The city committee did not listen to my critical remarks. On the contrary, I found myself, as they say, guilty without guilt. They simply "chewed me out," and I am a communist with 40 years of service. Let me repeat, that what I did was call attention to questions of strengthening labor production discipline, to improving political indoctrination work, and to observing the norms of party life. This forced me to write this letter to the editors of the journal PARTIYNAYA ZHIZN'.

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REGIONAL

'BITTER' STRUGGLE AGAINST BASMACHI RECALLED ON BORDER GUARDS ANNIVERSARY

Ashkhabad TURKMENSKAYA ISKRA in Russian 7 Dec 82 p 4

[Article by G. Zgerskiy, major general, chief of forces of the Krasnoznamenskiy Central Asian Border District, USSR KGB: "Guarding the Southern Frontiers"]

[Text] The 60th anniversary of the founding of the Krasnoznamenskiy Central Asian Border District forces is being marked on the eve of another, truly nationwide triumph. Within the fraternal family of republics with equal rights, closely consolidated around the Leninist Communist Party and its Central Committee, the Soviet people are celebrating the glorious 60th anniversary of the formation of the Union of Soviet Socialist Republics. They are celebrating it full of strength and optimism, reporting to the Motherland and the party about their successes in carrying out the historical decisions of the 26th CPSU Congress, in an atmosphere of unanimous support for the decisions of the Extraordinary and November (1982) Party CC Plenums, as well as those of the Seventh Session of the USSR Supreme Soviet, Tenth Convocation. The southern border guards, like all Soviet people, declare their warm approval of the CPSU's domestic and foreign policies.

Sixty years guarding the Fatherland's southern frontiers. In terms of history, this is not a lengthy period of time, but how many heroics, how many examples of selfless courage and patriotism it bears within itself! The Soviet border guards are rightfully proud of the fact that the great Lenin himself stood at the source of the birth of the border guards. Because, you know, it was precisely he who, on 28 May 1918, signed the decree of the Sovnarkom concerning the establishment of the border guards. This decree established for the first time the procedure for guarding and protecting the state frontiers; it defined the tasks of the border guards and has fully retained its importance even under present-day conditions.

The border guards were created during the difficult and harsh times when the young Soviet republic found itself within a ring of fire, when the overthrown exploiter classes, having joined forces with the foreign interventionists, were attempting to get back the right which they had lost to plunder and violate the popular masses.

In fierce battles under the leadership of the Bolshevik Party, the Red Army smashed the hordes of foes, defended the gains won by the Revolution, along with the honor and independence of the Motherland. Going out to guard the

borders were battle-hardened regiments and battalions from divisions which had been commanded by V. I. Chapayev, N. A. Shchors, G. I. Kotovskiy, V. I. Kikvidze, and other famous generals. They brought to the border the rich traditions of the Revolutionary Army of Workers and Peasants together with its vast military experience.

In close reciprocal action with the units of the Red Army and the organs of the VChK /Cheka/, as well as with the active support of the inhabitants of the western border areas, they annihilated the bourgeois-nationalist bands. The border regions of the Caucasus were liberated from the gangs of the Musavatists and the Dashnaks. The remnants of the White Guardist forces were liquidated in the Far-Eastern border areas.

The struggle against the Basmachi Movement in the Central Asian republics was particularly fierce. In these battles exceptional courage and heroism was manifested by the following guards in our district: David Yaroshevskiy, Leonid Kravchenko, Stepan Karpov, Ivan Poskrebko, Galim Shamsutdinov, Kurban Beknazarov, Illarion Kononenko, Gavrili Samokhvalov, as well as hundreds and thousands of other border troops. Many heroes perished in uneven battles, but others came to replace them. Participation in smashing the Basmachi Movement, struggling against numerous diversionists and smugglers constituted the military school in which the border guards gained experience and where their courage and steadfastness were toughened.

The remarkable qualities of the border guards were manifested with particular force during the period of the Great Patriotic War. Every border post which received the first blow of the vile foe became a little fortress on the aggressor's path, and a heroic fortress--not a single one of the garrisons left their positions without being ordered to do so. Later the border units, including the south border guards, took part in the defense of Leningrad and Sevastopol, they fought near Moscow and Stalingrad, and did battle heroically within the Arctic Circle as well as in the Caucasus and the Crimea.

The border guards made a substantial contribution to the struggle, jointly with state security organs, against fascist agents in the rear-line areas.

For heroism and courage revealed in battles many border guards were awarded the title of Hero of the Soviet Union, orders and medals. Forty-nine border-guard units have been made the bearers of orders, and thirty-two have been awarded honorary titles.

The military experience gained by the border guards in battles against the enemy and in the struggle against his agents has become a genuine treasure of military mastery for succeeding generations of frontier defenders.

The victory over fascism played an historical role in the destinies of the world's peoples. The world system of socialism was born. Naturally, there was also a change in the situation on the Soviet frontiers. Over the extent of many thousands of kilometers Soviet border guards began to guard the border in mutual cooperation with the border guards of the socialist countries.

Even under these conditions, however, the imperialists and their henchmen did not change their aggressive aspirations. Even now, unfortunately, and especially at present, because of imperialism's war-mongering circles, headed up by the United States, the situation remains extremely tense in the world. The present-day leadership of the United States is conducting a line aimed at undermining detente; it is attempting to create situations of tension along the borders of the Soviet Union. A clear example of this is the interference in the internal affairs of the Democratic Republic of Afghanistan, the financing and firm support of the counter-revolutionary rabble being sent into that country.

The intelligence services of the imperialist states and the emigre, anti-Soviet organizations created by them are placing particularly high bets on ideological diversions and espionage. They are attempting to send their own emissaries to our country, and they are using any legal or illegal possibilities to send ideological contraband across the border.

The personnel of the Krasnoznamenny Central Asian Border District provides a reliable barrier against the attempts at penetration into our country by terrorists as well as the import of the means of terror and diversions. The border guards carry out their service vigilantly, manifesting therein a high degree of professional mastery, courage, and heroism. The guards follow the example of Colonel V. D. Bubenin and Lieutenant Colonel F. S. Shagaleyev, who were awarded the title of Hero of the Soviet Union in peacetime, as well as that of I. Golovachev, B. Khaliknazarov, V. Zakurdayev, Yu. Antonenko, S. Solmyn, V. Stepanov, and many other officers and soldiers of the southern border, who have been awarded high governmental awards.

The party's constant concern for the Soviet people is indivisible from its concern for increasing the defensive capabilities of the Soviet state and strengthening its national borders--this thought resounded distinctly at the recently held November (1982) Plenum of the CPSU CC and in the decisions of the seventh session of the USSR Supreme Soviet, which approved the Law "Concerning the National Border of the USSR."

Indeed, attention and concern for the border guards is felt constantly. The troops of our district have everything necessary to be successful in solving the problems of reliably guarding and protecting the national border: fast ships and patrol boats, airplanes, various classes and designs of helicopters, motor vehicles, optical and electronic instruments.

There has been considerable improvement in the material-everyday-life situation of the border guards. The equipment of the border guards has been more perfected, made more responsive to the climatic conditions and service requirements. The spiritual demands of the border guards have begun to be more fully satisfied. Measures are being undertaken so that even the most remote outposts do not feel themselves to be isolated from cultural centers. There has been a noticeable improvement in the qualitative make-up of the forces, particularly the officer corps. At present every other officer has a higher military, military-political, or special education; the overwhelming majority of them are Communists.

Firm friendship links the border guards with the local population. Its roots extend back to the fiery years of the 1920's and 1930's--the period when the Soviet regime emerged and was affirmed. In many regions of Turkmenistan and Tajikistan such concepts as the first school and the first schoolteacher, the first kolkhoz and the first tractor are linked with the names of the soldiers and commanders of the district at that time. As was also the case decades ago, the inhabitants of the border regions render direct aid to the soldiers guarding the borders. They include members of the voluntary people's detachments, B. Niyazov, B. Khodzhayev, the Kerimberdyyev brothers, E. Altyyev, Ya. Begaliyev, and many others, who, for their courage and resourcefulness in discovering and holding violators have been awarded medals entitled "For Excellence in Guarding the National Border of the USSR."

A great deal of aid to the district's units is rendered by the republican military-sponsorship commissions, groups of cultural workers, industrial enterprises, kolkhozes, and sovkhozes. The republican Society for Knowledge constantly sends lecturers and rapporteurs, as well as agitational brigades to the district's units. Party and Komsomol workers, along with scientists from the Academy of Sciences are frequent guests of the border guards. Close ties are maintained with the border guards by theaters and philharmonias, as well as amateur groups.

The border guards, in turn, regard it as their duty to be the first to render aid when natural disasters or accidents occur; every year they make their own contributions to the best of their capacities in solving the problems of the national economy. In agreement with the local party and Komsomol organs they conduct a great deal of work on the military patriotic education of workers and young people in the border areas.

All these facts testify to the firm practical ties between the border guards and the local population concerning the unity of goals and interests with regard to ensuring the inviolability of the Fatherland's southern frontiers and implementing the slogan: "The border of the USSR is guarded by the entire Soviet people."

In celebrating the glorious 60th anniversary of the forces of the Krasnoznamenny Central Asian Border District, the border guards assure the Communist Party that in the future they will continue to be worthy of the heroic deeds of their own people and the high calling of protectors of the southern frontiers of the Motherland of the October Revolution. The Soviet people can always rely on the Chekist soldiers; they are always on the alert, always in a state of military preparedness.

2384
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REGIONAL

REGIONAL COUNCIL FORMED TO PROTECT CULTURAL, HISTORICAL MOVEMENTS

Dushanbe KOMMUNIST TADZHIKISTANA in Russian 7 Dec 82 p 4

[Article by A. Mukhtarov, director of the Tajik Republican Initiative Group of the Soviet Committee of ICOMOS [International Council for the Preservation of Monuments and Notable Sites], corresponding member of the TaSSR Academy of Sciences]

[Text] Almost two decades ago in Venice a congress was held which discussed the questions of creating an international organization for preserving monuments and notable sites. Taking part in its work were 61 countries, including the Soviet Union. The congress participants supported the idea of creating an International Council for the Preservation of Monuments and Notable Sites (ICOMOS) with its organizational committee and center to be in Paris. Since that time there has existed in our country a Soviet Committee of ICOMOS, as well as regional initiative groups, combining several republics.

The regional initiative group of the Central Asian republics of the Soviet Committee of ICOMOS, created at the beginning of 1982, combines five groups, which have the rights of sections within the republican societies for the preservation of monuments. An organizational bureau was elected; it coordinates the activities of this group. Every year in each republic (the Tajik, Uzbek, Kirgiz, Turkmen, and Kazakh SSR's) will hold one conference each on the special questions which are close to the circle of interests of all five groups. In Dushanbe plans have been made to hold a conference on the topic of "Preservation of Structures and Architectural Decorations of Central Asian Folk Art."

At the beginning of 1983 a conference will be held in Tashkent; its topic is of substantial importance for all the Central Asian republics: "The Protection and Conservation of Archeological Monuments in Central Asia." The question is not just by chance, for the preservation of archeological monuments in the Central Asian region is of particularly acute importance. On the one hand, many of them are disappearing from the face of the earth in connection with the expansion of sown lands, construction, etc.; on the other hand, archeologists often have an irresponsible attitude toward the objects discovered by them, leaving them without preservation and thereby dooming them to perish.

An active role in the work of ICOMOS is being played by the Soviet Committee.

It is responsible for the preparation and the holding in Moscow and Leningrad of a colloquium on the topic of "Monuments and Society."

In the autumn of the present year an international symposium was held on the problem of the methodology of preserving and restoring the cave complexes in Tbilisi and Yerevan.

Why were Tbilisi and Yerevan chosen as the sites for holding this symposium? Because it is on the territories of these republics that the outstanding cliff ensembles belonging to the pre-Christian period are located.

Having listened to a series of reports and communications, the symposium participants made trips out to various cave complexes and became convinced with their own eyes that, independently of their geological existence and use, they are an inseparable part of nature.

Cave complexes are also known on the territory of Tajikistan. They were dug out in loess soils, cliff rocks, or morrainic deposits. The first, most numerous caves were discovered in regions under republican jurisdiction, later --in others. With regard to the degree of its being studied, we should mention, above all, Tepai Mubarak-Khodzha (A.D. 8th--13th centuries). The monument is situated opposite Nurek, on the left bank of the Vakhsh. Vaulted chambers were utilized here principally for economic purposes--as storage-rooms. Some of them served as seasonal dwellings.

Near the village of Kurkat in Nauskiy Rayon, 16 caves dug into the cliffs are known. During the course of a lengthy period of time (from the 3rd to the 7th centuries A.D.) burials took place in them. In three excavated crypts hundreds of skulls and an enormous quantity of objects were found. To the southwest of the kishlak [Central Asian village] of Ayvadzh, Shaartuzskiy Rayon cells of a large Nestorian monastery were dug out in the clay shales in the Babatag Mountain Range. In the Ishkashimskiy Rayon in the kishlak of Vrang a monastery has been excavated with a cult structure (probably a fire sanctuary), which was built during the 5th--6th centuries A.D.). On the terrace slopes in the morrainic deposits vaulted chamber-cells were discovered (more than 80 of them have been preserved), where pilgrims, on their way to the "holy" places, stopped over.

The original art on the territory of the Tajik SSR is represented by numerous and rich depictions, engraved on rocks and cliffs.

All the man-made caves known to us are situated in places which are difficult to reach, and this testifies to the fact that the technique of scaling cliffs was at a high level. With the aid of ingenious engineering solutions, many caves were converted into suitable dwellings and, in case of necessity, were turned into inaccessible fortresses.

The finds in the caves tell us that the local inhabitants utilized these natural enclosed areas in different ways at different times. In 1958 in the so-called Wolf's Cave not far from Pendzhikent archeologists found many beads and fragments of fabrics dating from the 7th--8th centuries. A number of

caves were fitted out for living in. Discovered there were working tools, weapons, manuscripts, and objects of daily life. In 1965 in the caves of the Dzhirgatel'skiy Rayon we found medieval manuscripts, and somewhat later in the caves of the Dangarinskiy and Leningradskiy Rayons we discovered charred printed books.

In 1979 in the Kukhisurkh cave, which is located in the eastern portion of the settlement of Zeravshan (Ayninskiy Rayon), some schoolchildren discovered a meter-long wooden sculpture of the god Mithra (Merkh), dating from the 6th--7th centuries. With regard to its scientific importance it has no equals. Reports about this find were published in the largest newspapers in almost all the world's countries. During the very same year in one of the Pamir caves geologists found a large quantity of medieval metallic utensils for everyday use. Unfortunately, this find did not fall into the hands of researchers.

All these facts testify that for the study of the cave monuments, in addition to archeologists, we should include architects, ethnographers, historians, and art experts. This is explained by the nature of the cliff structures themselves; they are distinguished by a broad range of closely inter-related scientific aspects--ranging from geology to mythology.

But there is a substantial lag in studying the cave monuments in Tajikistan. This is the lack of speleological groups, which could help not only in studying the caves which are already known but also in discovering new ones.

Our republic's scientists and restoration specialists, the Society for the Preservation of Monuments, and the Ministry of Culture should seriously study not only the above-ground historical monuments but also concern themselves with preserving and restoring natural and man-made caves--the monuments of nature, as well as the labor and art of human hands.

23P4
CSO: 1800/4-8

REGIONAL

NEW GIVEN NAMES REFLECT CHANGES IN TAJIKISTAN

Dushanbe KOMMUNIST TADZHIKISTAN in Russian 11 Dec 82 p 4

(Article by M. Sayfiddinov: "Given Names Remind Us of Life")

[Text] In the old days they used to say that a father had three duties with regard to his son: to give him a good first name, to put him on his feet, and to help him get settled with a house and a family. And so with the first cry of the infant, announcing the birth of a new human being, the parents also had their first concern--to provide a given name. They would try to choose attractive and substantial names.

Often a person's first name expresses those feelings which filled to over-flowing the parents' hearts at his birth. Shodi--Joy, Bakhor--Spring, Khushbat--Fortunate, Mokhliko--Moon-Face, Markhabo--Hello, Welcome.

The birth of a child is always a festive day for the parents. But there were times when the joys were often accompanied by sorrowful thoughts: an extra mouth to feed has made an appearance. Hence, obviously, such given names as the following: Sabur--Patient, Sangin--Rocky.

Every period gives birth not only to new life but also its own unique first names. Sometimes a first name visibly reflects the impress of the times during which the person is living. And then there are events which, even after decades, still resoundingly echo in people's hearts. This can be traced in given names also. Not so long ago I became acquainted with a brother and sister who were students at an agricultural institute. His first name was Revo, while hers was Lyutsiya. And in Ura-Tyube I chanced to meet a man, already getting on in years, whose given name was Oktyabr'. A Communist, he had worked for many years in police organs. He was born during the year in which Lenin died, and his father, an active participant in the struggle for the establishment of the Soviet regime, named his son Oktyabr'.

On the "Uzbekistan" Kolkhoz in Ayninskiy Rayon a well-deserved respect is enjoyed by the brigade leader, Kommunar Sharopov. The brigade which he heads up has been among the foremost ones for many years.

Kommunar once admitted the following:
"With my first name I can't be lagging behind. No way."

A friend gave me a book the author of which is the Uzbek writer, Dzhonrid Abdulkhonov. The writer's father, also a newspaperman, gave his son the name of the singer of the Revolution after becoming acquainted with the book. "Ten Days That Shook the World."

After the war many front-line men gave their children the names of fallen comrades or nurses who had carried them, wounded, from the front-line area.

During the war many children were evacuated from the territories occupied by the fascists to the East. They were also in Tajikistan. It sometimes happened that the trains carrying the children were bombed or shelled by artillery. Children lost their parents and could not be called by their own first names. The people who took them into their own families gave them new first names. Later their parents or relatives were found. But frequently the new first names were retained. It is not surprising, therefore, that in Leningrad or near Kursk one can encounter a person with a Tajik first name like Nekkadam (Bringer of Happiness) or Gulshan (Flower Garden).

A person's given name.... It contains an echo of our astounding century, thoughts and aspirations, large and small events by which the planet lives. It is not surprising, of course, that in the early 1960's the name of the first son of space--Yuriy--was especially popular. And in one remote mountain village I saw a girl whose given name was Andzhela. The parents had given her this name out of respect for that fiery defender of equal rights for the Negro population in America--Angela Davis, for whose freedom the whole world raised its voice.

Quite recently at the entrance to a maternity home I encountered a happy couple. Their first child had been born. He was being carefully and proudly carried by a gray-bearded grandfather.

"We are calling him Leonid. In honor of Leonid Il'ich. Like him, I also fought in the Ukraine..."

2354
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REGIONAL

UKRAINE MINISTRY OF FERROUS METALLURGY HOLDS CONFERENCE

Kiev PRAVDA UKRAINY in Russian 17 Dec 82 p 3

[RATAU news report: "Attention on Seeking Out Reserves"]

[Text] An important role in successfully accomplishing the tasks specified at the November (1982) CPSU Central Committee Plenum is to be played by further development of ferrous metallurgy. Ways to improve the performance of this industry and the tasks of workforces for the coming year were examined at a conference held on 14 December at the UkrSSR Ministry of Ferrous Metallurgy. It was attended by the secretaries of a number of party oblast and city committees, economic officials, enterprise party organization secretaries and trade union committee chairmen, officials from republic ministries and agencies, and scientists.

The report delivered by D. P. Galkin, republic minister of ferrous metallurgy, and the statements made by conference participants noted that in preparing to honor in a worthy manner the 60th anniversary of establishment of the USSR, some enterprises are successfully accomplishing this year's metal production targets. The Donetsk Metallurgical Plant imeni Lenin, the Donetsk Coking By-Product Plant imeni Kirov, the Dnepropetrovsk Plant imeni Petrovskiy, the Novomoskovsk Pipe and Tube Plant, and the Northern and Southern Mining and Beneficiation combines have successfully achieved their plan-specified targets for all process stages. For the Ukraine as a whole, since the beginning of the five-year plan more than 80 economical rolled sectional shapes, pipe and tube sections have come into production, and there has been an increase in manufacture of top quality-category product.

At the same time it was pointed out that unsatisfactory performance by certain metallurgical and coking by-product plants, alongside failure to achieve a balance between production plans, raw material and fuel resources, was caused by serious errors of omission in organizing things locally, as well as by deficiencies in enterprise management. At a number of enterprises they are doing a poor job of seeking efficient solutions, are insufficiently utilizing advanced know-how, and are slow about adopting scientific and technological advances. Inadequate attention is being focused on the campaign to achieve savings in material, energy, and labor resources. Considerable production losses for these reasons have been occurring at the Zhdanov Metallurgical Plant imeni Il'ich, the Yenakiyevo Metallurgical Plant and the Krivoy Rog Metallurgical

Plant imeni Lenin, at the Kommunarsk and Avdeyevka coking by-product plants, and at the Novokrivorozhskiy Mining and Beneficiation Combine.

Speakers at the conference included USSR Minister of Ferrous Metallurgy I. P. Kazanets and N. F. Nikolayev, deputy chairman of the UkSSR Council of Ministers.

A. M. Kandaurov, sector chief of the CPSU Central Committee Department of Heavy Industry, took part in the conference.

3024
CSO: 1800/576

REGIONAL

'BELORUSSIAN MUSICAL AUTUMN' FESTIVAL OPENS

Minsk SOVETSKAYA BELORUSSIYA in Russian 19 Nov 82 p 3

/BELTA communique: "Melodies of Friendship and Brotherhood: On the Opening of the 'Belorussian Musical Autumn' All-Union Art Festival"/

[Text] By good tradition, November is the month when art lovers attend concerts and creative sessions of the "Belorussian Musical Autumn" Festival which has won universal recognition. The Festival will open on 20 November with festive concerts in the republic's capital, in oblast centers and on the stages of certain rayon and rural palaces of culture.

On the eve of the Festival the BELTA correspondent Ye. Gorelik asked Yu. M. Mikhnevich, the chairman of the organizing committee and BSSR Minister of Culture, to describe the special features of the Festival, its program and leading participants, and the "geography" of future encounters between masters of the art and audiences.

The Minister observed that it should be emphasized first of all that the current festival is devoted to the 60th anniversary of the USSR and is a preliminary, as it were, to the ceremonies with which that jubilee, so notable to the entire Soviet nation, will be celebrated. "Hence we view the coming performances by masters of the art in front of the working people of Belorussia as a penetrating creative report on the achievements of our multinational Soviet culture, as a report to the Homeland, the party and the nation on the unprecedented flowering of socialist art."

"All this places a special responsibility on us, the organizers of the Festival, and on its participants and determines the ideological direction of the performances. We know that many collectives of guests have included in their concert programs new works thematically related to the glorious jubilee and linking the friendship and brotherhood of our peoples, the unity of the aims and endeavors of the Soviet people. Special report concerts also have been prepared by Belorussian artistic collectives."

"This is the ninth time we are hosting representatives of the national art of the fraternal republics. It is impossible to present to the reader all the parti-

icipants in the Festival--its program includes performances by two musical theatres, 15 philharmonic collectives, and more than 15 stage ensembles and individual performers--altogether about 1,500 singers, dancers and musicians. During the Festival they will perform in all the oblasts; the artists will come to the most remote settlements and villages. During these 10 days some 500 concerts and creative encounters will be conducted. Lovers of statistics have calculated that were the program for this Festival to be blended into a single concert, that concert would continue without any intermission for more than a month.

"It would appear logical to identify the participants by starting with one of the country's oldest collectives--the Academic Russian Choral Band imeni A. Yurlov. It had first been established in the difficult year 1919. This is yet another proof of the unflagging concern of the Land of the Soviets for the esthetic education of working people.

"For more than 15 years the band had been directed by Professor A. Yurlov, People's Artist of the RSFSR, Winner of the USSR State Prize and eminent contemporary musician and conductor. It was largely owing to his energetic efforts and the creative exertions of his successors and disciples that the band has accumulated a vast repertoire which includes all the most significant works of Russian, Soviet and foreign choral classics. The band's collective has distinguished itself by discovering masterpieces of ancient Russian music, and its concert posters are adorned with the names of outstanding contemporary composers: N. Maskovskiy, S. Prokof'yev, D. Shostakovich, G. Sviridov, D. Kabalevskiy, and V. Shebalin. The band will perform in Minsk at the inaugural concert and tour "Ogilev, Rykhov and Corki."

"Something should be said about the highly interesting independent dancers' collective from Tajikistan--the "Lola" Choreographic Ensemble. Its program is often termed the anthology of Tadjik folk choreography--it contains both ancient dances developed many centuries ago and modern dances reflecting the life of present-day Tajikistan. The ensemble performs dances of the peoples of the USSR--Russian, Ukrainian, Moldavian, Lithuanian, Uzbek and Georgian, as well as dances from the Oriental countries--with genuine mastery and a subtle grasp of style. The performances of 'Tyul'pan,' as the name of the ensemble is translated, invariably are popular among Soviet and foreign audiences. During the Festival it will offer concerts on various stages in Minsk Oblast.

"The 'Italmas' Song and Dance Ensemble of Udmurt ASSR will participate for the first time in 'Belorussian Musical Autumn.' 'Italmas'--this gracious name is applied by the Udmurti to an azure-blue flower, the globeflower, with which they associate as many folk legends and traditions as do the Belorussians with the flower of the fern.

"The basis of its repertoire is national folklore, but it also devotes considerable space to classical works, songs of Soviet composers.

"We are genuinely glad to behold among the participants in the Festival during the jubilee year of the Land of the Soviets such outstanding representatives of multinational Soviet art as people's artists of the Soviet Union, Lenin Prize winners, pianist S. Rikhter [Richter] and composer O. Taktakishvili.

"The name of the eminent pianist Hero of Socialist Labor Svyatoslav Rikhter has become nearly universally known and sounds like a synonym for the word 'musician.' The famed artist V. G. Dulova once commented on his playing: 'It is impossible to speak of Rikhter's art in simple everyday words--they cannot convey the grandeur of the feelings he discovers in music.' Concerts by the famed maestro will take place in Minsk and Borisov.

"Admirers of serious music can expect to meet with one of the leading Soviet composers--O. V. Taktakishvili. The Festival schedules performances in Minsk of concerts composed by him. It is no exaggeration to say that the operas "Mindiya" and "The Spoliation of the Moon," staged in many of the world's theatres, and the oratoriums "In the Footsteps of Rustaveli" and "Nikoloz Baratashvili," as well as symphonies and concerts devoted to topical present-day problems have won worldwide recognition for this Georgian composer. He bases his creative work on the traditions of classical Russian and Georgian music and utilizes folklore in a masterly manner. Busy as he is with his creative work and public activities, O. Taktakishvili--Georgian SSR Minister of Culture, Secretary of the USSR Union of Composers, and member of the Presidium of UNESCO's International Music Council--often conducts his own works with an orchestra.

"Many warm words could also be said of such independent collectives as the State Kuban' Cossack Chorus, the Hutzul Song and Dance Ensemble of the Ukrainian SSR, the Lithuanian Folklore Theatre and others. Their performances will undoubtedly please our audiences.

"Speaking of theatre, it is worth noting that this time it is represented by extremely varied and dissimilar troupes and solo performers from many of the country's cultural centers. From Moscow we expect guest performances by the People's Artist of the PSFSR I. Kobzon and the "Akwareli" Vocal-Instrumental Ensemble; from Tbilisi, "Fazis"; from Riga, "Eolika"; from Kiev, "Cheremosh" and others. The geography of their itineraries is most extensive--they will perform in all the oblasts, visit tens of rayon centers and settlements.

"The 'crew' of the masters of instrumental music is composed by a large group of winners of international and all-Union contests--the pianists Yu. Voskresenskiy and D. Alekseyev; the viola performer Yu. Bashmet; the violinist A. Kramarov; the violoncello performers I. Moniretti and N. Shakhovskaya; the cymbals performers A. Ostrometskiy and A. Leonchik and others."

In conclusion, Yu. M. Mikhnevich declared that there is no doubt that the present Festival, devoted to the glorious jubilee of the USSR, will become a new proof of the unshakable unity and brotherhood of the peoples of our country and inscribe a shining page in the annals of Soviet multinational art.

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REGIONAL

KISELEV ATTENDS CLOSING OF BELORUSSIAN MUSICAL FESTIVAL

Minsk SOVETSKAYA BELORUSSIYA in Russian 1 Dec 82 p 1

/BELTA communique: "Goodbye, Festival, Till Next Year: The 'Belorussian Musical Autumn' All-Union Festival of the Arts"/

/Text/ The grateful applause addressed to singers, dancers and musicians, participants in the 9th All-Union Festival of the Arts, 'Belorussian Musical Autumn,' has grown silent. But the light melodies of brotherhood resounding on those days in all nooks and corners of the republic shall always reside in the hearts of the Festival hosts and guests.

This sunny holiday, serving as an occasion for the gathering on Belorussian land of some 1,500 performing artists from Moscow, Leningrad, Yerevan, Vilnius, Kiev, Tbilisi, Alma-Ata, Tashkent and other cities of our unencompassable Homeland, has become a shining event in the cultural life of Belorussia.

The audiences were overwhelmed by the artistry, high mastery and originality displayed by the Hutzul Song and Dance Ensemble from the Ukraine and the "Italmas" Song and Dance Ensemble from Udmurt ASSR. Concerts by the people's artists of the USSR the composer O. Taktakishvili and the pianist S. Rikhter, who communicated truly great art to the inhabitants of Minsk, were completely sold out.

A distinguishing feature of the Festival was its "rural" coloring--many performances were given in villages in nearly every rayon of the republic.

But the Festival was popular not only for its concerts enriched by the fraternal cultures. It is also memorable for its numerous creative encounters. For example, the Moscow Chamber Orchestra was hosted by future musicians--students at the Vitebsk College of Music. The Minsk Automotive Works became friends with the collective of the "Lola" Choreographic Ensemble of Tajik SSR, and the workers of the "Luchesa" Sovkhoz in Vitebskiy Rayon became friends with the "Khoroshki" Folkloric-Choreographic Ensemble.

A notable event of the Festival was the final concert by masters of the art, held on 30 November at the Academic Bolshoi Theatre of the Opera and Ballet of the BSSR. Its program included performances by the artists of the USSR Bolshoi Theatre N. Pavlova and V. Gordeyev, people's artist of the USSR L. Chkoniya, people's artists of the RSFSR A. Voroshilo, I. Kobzon, and people's artist of the Kazakh SSR M. Musabayev. On that evening the State Kuban' Cossack Choir

demonstrated its virtuosity, pleasing the audience with carefree Cossack songs, as did the Lithuanian Folklore Theatre which familiarized the audience with the best specimens of musical folklore, and as did also other well-known troupes and solo performers.

The apotheosis of the concert was reached by the cantata of D. Shostakovich, "The Sun Shines on Our Homeland." As performed by emissaries from all the Union republics, it sounded as a life-affirming paean to the beloved Fatherland and to the Leninist friendship of Soviet nations.

The final concert was attended by comrades T. Ya. Kiselev, A. N. Aksenov, Ye. F. Ivanovskiy and L. S. Firisanov.

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REGIONAL

TASHKENT ATHEISTS COMPLAIN OF SHORTAGES IN PROPAGANDA MATERIALS

Moscow NAUKA I RELIGIYA in Russian No 12, Dec 82 p 39

[Article by I. Detyni: "But What Do the Specialists Think?"]

[Text] I have been a lecturer on atheism for 30 years now, and long ago I became a constant reader of this journal. I keep all the issues and bind them every six months. From time to time I look at these back issues, although, of course, certain materials have become obsolete. The life of our people has changed for the better; the believers and even religion itself have also changed. But this compells us to re-examine a great deal in our own work.

Just take out propagandists of atheism--what are they experiencing shortages of? First of all, in visual aids. There are none of them in our city nor in Tashkent. I have visited many other cities and did not encounter them there either.

Or, let's say, selections of slides are issued. I have the following ones: "Holidays and Rituals," "Russian Naturalists and Atheism," "Medicine and Religion," "The Bible and Archeology concerning the Origin of Man," and several more. And so I decided to prepare lectures on some of these topics. I bought a slide projector, but when I attempted to show the slides, I suddenly understood that we are delivering lectures in places which, as a rule, are not suitable for this type of presentation.

We also need attractive, large-sized aids, which could be shown in practically any auditorium. For example, I made the following series of posters with my own hands: "Terrible Phenomena of Nature," "Man and His Given Name," "The Conquest of Outer Space and Religion." But what arduous labors these cost me! Would it not be simpler to have such aids printed up? The lecturers would certainly be grateful for this.

Likewise disturbing is the small circulations of editions necessary to the lecturers. The books by A. Osipov, Z. Kosidovsky, I. Grigulevich, and Leo Takhtit' almost as soon as they are published, become bibliographical rarities. Perhaps a small library of atheistic literature should be disseminated via the organization of the All-Union Society for Knowledge. At least this would be a guarantee that these publications would be available where they should be.

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